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signify nothing beyond the impulse of the heart impatient of the constraint imposed by science and scientific philosophy to seek peace "through surrender to an impressionism that acknowledges no law of control."

Continuing, Mr. More applies his philosophical touchstone to a philosopher and to a scientist. Nietzsche is found to express merely "the clamor of romantic egoism turned into horror at its own vacuity"; and in the essay on Huxley the progress of the romantic movement is traced until it is seen actually to blend with the scientific philosophy of our own day, accounting, or helping to account, for such tendencies as educational laxity, the spirit of *laissez faire* in politics, the philosophy of Bergson, pragmatism, and even syndicalism.

It is impossible, within a brief space, to give more than a faint and incomplete sketch of Mr. More's views, with something of the color of his thought. Quotation and summary can do scant justice to the firm outlines of his ideas or to the solidity and grace of his style. To many minds his book will bring that peculiarly intimate sense of conviction which seems to flow from an immediate recognition of soundness and sanity. If any are inclined to quarrel with his philosophy as dogmatic, they cannot, at any rate, fail to value his uncommon sincerity and clearness of thought. *The Drift of Romanticism* is a profound book, but not an obscure one; it is suggestive without being irresponsible.

THE IMMIGRANT INVASION. By FRANK JULIAN WARNE, Ph.D. New York: Dodd, Mead & Co., 1913.

Dualism is essentially the philosophy of common sense, giving to life the value and meaning which men instinctively attach to it. And, whatever may be the drift of philosophy and imaginative literature, it seems that we may observe in books dealing with practical problems a tendency that runs counter to romanticism. In other words, such books exhibit in an increasing degree common sense as opposed to the kind of hypothesis and assumption of which Mr. More complains so bitterly in connection with scientific philosophy. People are in general much less impressed with the sacredness of theory than they were fifty or a hundred years ago; there is a more general respect for balanced judgment based upon facts. In political and social discussions nowadays we hear rather less of conflicting principles, rather more of simple right and wrong. Instead of taking it for granted on *a priori* grounds that our institutions are the best possible, we inquire more and more carefully into their actual workings.

As Frank Julian Warne, Ph.D., points out in his book, *The Immigrant Invasion*, there can be no settlement of the question regarding the restriction of immigration so long as the contention lies between the humanitarianism that considers only the welfare of the immigrant and the possibly narrower humanitarianism which looks chiefly to the welfare of the native-born. The facts supporting both mental attitudes must be admitted. Immigration does certainly benefit the foreigner, but no less certainly does the importation of cheap labor lower the standard of living among natives and imperil institutions which a relatively high standard of living alone makes possible. Dr. Warne discusses the history of im-

migration to this country in considerable detail, contrasting the past with the present as to the amount and kind of the foreign influx. He holds that the issue of the Civil War was largely determined by the excess of desirable immigration to the North as compared with the South, which the immigrant avoided for reasons connected with the institution of slavery. But now that the period of territorial expansion is at an end, unrestricted immigration tends to the establishment of an industrial servitude potentially as evil as slavery itself. The causes and effects of immigration are in a general way familiar, but Dr. Warne, after years of investigation, has brought forth an array of fresh facts. His pages bristle with statistics, yet his book is truly readable; for we constantly meet either interesting and authoritative confirmation of what is generally regarded as true, or, not infrequently, hitherto unconsidered aspects of the immigration problem. In his statement of the fundamental problem he fully admits the right of employers to buy labor in the cheapest market; but over against this right he sets the inevitable damage which our civilization must suffer from the lowering of the standard of living among the laboring classes. In his detailed discussion he draws inferences impartially from the facts. In the end he reaches a conclusion favoring the restriction of immigration—a conclusion that comes not as the demonstration of a preconceived thesis, but simply as the inevitable outcome of the evidence. Throughout, the book is characterized by common sense, moderation, balanced judgment.

SYNDICALISM, INDUSTRIAL UNIONISM, AND SOCIALISM. By JOHN SPARGO. New York: B. W. Huebsch, 1913.

Something of the same impartial and catholic spirit is to be found in John Spargo's *Syndicalism, Industrial Unionism, and Socialism*. Here again common sense, taking due cognizance of both sides of a question, without looking for an impossible theoretic solution, weighs facts and reaches conclusions obviously sound as far as they go. The book is written avowedly from the standpoint of a Socialist, and its chief defect for the general reader lies in the persistence of the author's purpose to discriminate Marxian Socialism from Syndicalism. Mr. Spargo gives us rather more quotation from Socialist party declarations and from the opinions of Socialist writers than those of us who are not of his faith will find entirely profitable. His discussion of Socialist policy is by no means devoid of interest, but to the reader in search of general enlightenment such discussion is not of prime importance. It is to be remembered, however, that to Mr. Spargo as a Socialist, Syndicalism is, in a peculiar sense, a grave issue. It involves those principles which he holds dearest, and, being obviously a sincere thinker, he discusses the theory and tactics of the new movement with a seriousness and concern that lead to clearness and in general to sanity. No one could well give a more perspicuous and informing account of the meaning, methods, and tendency of Syndicalism. Of course Mr. Spargo believes heartily in the inevitableness of the class war, though he distinguishes frankly between fact and opinion. To most of us there will seem an odd perversion in the point of view which permits approval of "sabotage" as ethical, and bases hostility to the method on the purely pragmatic ground of its ultimate effect. "I am